

Psychic Science
Astrology
Palmistry
Hypnotism

THE SUNFLOWER.

Spiritualism
Theosophy
Higher
Criticism

Devoted to Progressive, Religious and Scientific Thought.

VOLUME 5.

LILY DALE, N. Y., OCTOBER 15, 1900.

NUMBER 39.

The "Southern Cassadaga"
SPIRITUALIST CAMPMEETING ASSOCIATION
Will Hold Their
Seventh Annual Convention
On the Grounds Near
LAKE HELEN, VOLUSIA CO., FLORIDA.
February 5, to March 19, 1901.

OFFICERS OF THE ASSOCIATION:

President, - - DR. H. H. BRIGHAM, Fitchburg Mass.
Vice President - EMMA J. HUFF, Lake Helen, Florida.
Secretary, - - HERBERT TWING, Westfield, N. Y.
Treasurer, - - SCOTT HODGKIN, De Land, Florida.
Trustees, - { H. M. CLARK, East Jaffrey, N. H.
L. C. BISHOP, Adamsville, Mich.



LAKE COLBY, ON WHICH THE CAMP IS LOCATED.

LOCATION OF LAKE HELEN.

Lake Helen, 125 miles south of Jacksonville, is situated on the A. & W. branch of the "Florida East Coast Railroad," a line running between New Smyrna and Orange City Junction, connecting the East Coast road with the Plant System, thus giving a choice of routes from Jacksonville, and also making connections with the Clyde Steamboats from Jacksonville on the St Johns river at Beresford Landing, or Blue Springs, eight miles from the Camp.

The Camp Ground is three quarters of a mile south of the R. R. station at Lake Helen. It is beautifully situated on high pine bluffs, overlooking a chain of lakes, prominent among them, Lake Colby.

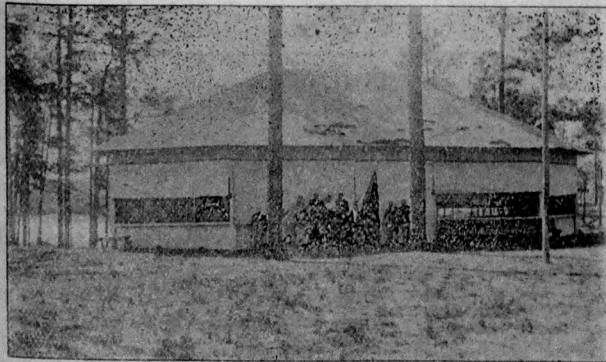
A more healthful location cannot be found in the state of Florida.

In this region fever and malaria are unknown; the high altitude and resinous atmosphere of the pines makes this location especially beneficial to all those who are afflicted with pulmonary diseases.

CLIMATE.

The climate of midwinter at Lake Helen is mostly like that of a Northern June. While it is essential to be provided with warm clothing for occasional cool weather, it is positively necessary to be supplied with light waists, coats and thin under clothing which are needed the greater part of the time.

Those contemplating the building of cottages, should plan for stoves for warming purposes as occasional cooler days occur when a little fire is needed, and as so much of the time the weather is warm, extreme discomfort is felt unless provision is made for such emergencies.



THE AUDITORIUM.

LOTS.

Lots are leased for 99 years, after the manner of the Lily Dale Camp in Western New York. A yearly rental of from \$2 to \$5 is paid to the Association for these lots, ground for tenting privileges free.

LIBRARY.

The Library and Building instituted by Marion Skidmore is one of the attractions of the Camp. Many valuable books were contributed last year.



HOTEL CASSADAGA.

Improvements are to be made on the Hotel and rooms equipped for heating when necessary. Genial clerks in attendance.

The culinary department will be presided over by Mrs. A. M. Sherman—well known as the superior cook of the Leolyn House at Lily Dale, N. Y.

Board by the day - - - - \$2.00

Single meals - - - - .50

Table board by the week - - - 5.50

Board with room - - - 7.50 to 8.50

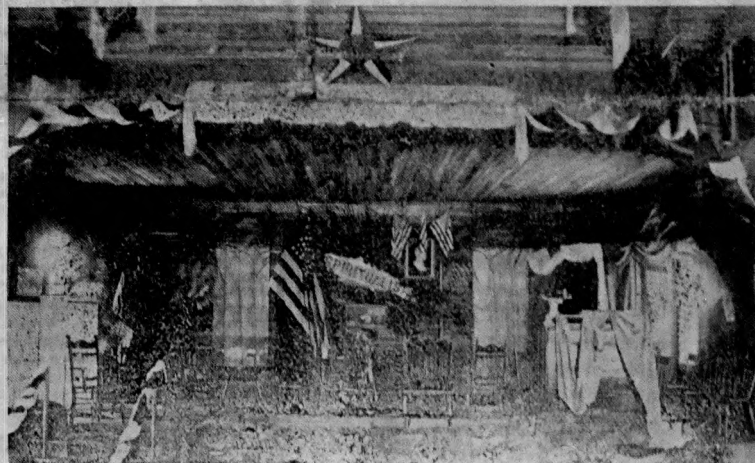
(Reductions made for season.)

Meals to campers. Dinners - - .35

Breakfast and suppers - - .25

A Meat Market, Grocery, Bakery and General Supply Store will be kept upon the grounds.

Daily Mail will be brought to the grounds.



THE ROSTRUM.

BRIGHAM HALL.

This is a fine building of eight rooms, well furnished, good closets; nice spring beds; halls well lighted; one lamp and stove in each room.

APARTMENT HOUSE.

Built by the Association for light housekeeping, is one of the conveniences of the Camp. This building is constructed in suites of three rooms, to be rented separately or together. A kitchen in the center accommodates those renting rooms on either side. These rooms are 12 x 14 feet in size, and are furnished with beds, pillows, one comfortable, chairs, rocker, table and lamp. The kitchen has one cook stove with two sets of furniture, brooms, dust-pans, two of each. All else must be supplied by the occupants.

The prices for these rooms with one half the kitchen are from \$2 to \$3 per week, according to location.

The suites of three rooms will be rented for the entire winter for \$35 and \$40, money paid in advance. One room with one-half of the kitchen one-half price.

(Continued on Page 2.)



A VIEW OF THE GROUNDS.

HOME CIRCLES.

HOW TO CONDUCT THEM.

BY W. H. BACH.

In our last article Automatic Writing was referred to with a slight reference to its development. We will now consider it a little more definitely.

To develop this very desirable phase of mediumship, take a pencil with a rather coarse point—carpenter's pencils are very good—and some heavy paper. The reason for these suggestions is that in the early part of the development the hand is likely to be exercised quite freely and small, thin paper will be torn to shreds and be utterly unsuited for the work.

Take the pencil in the hand and sit in position usually assumed in writing. The first symptom will be a slight tremor of the hand and a feeling as though it would be likely to take a streak off across the paper. This will continue until it moves across the paper of its own accord. Do not hinder it in any way, at the same time do not aid it. If the hand wishes to move, simply let it go. First it will take a small motion, hardly perceptible; then it will, with an up and down motion move slowly across the table or paper, slowly gathering momentum as it goes and making a zig zag line. Gradually the gradations will become greater and finally an attempt, crude enough in the first attempt, will be made to form letters.

Different automatic writers have different phases. Some know what they are writing when they write it, some do not. Some write with the left hand and backwards so that it is necessary to hold the writing in front of a mirror to read it. It is a very fine phase of the phenomena as one can keep all that is received.

Automatic writing is usually succeeded by one of the trance phases. Of these, there are three divisions: Conscious, unconscious and inspirational. In the conscious trance condition the medium knows what is being said at the it is said but it is done without his or her volition and in most cases loses all recollection of it as soon as said. The eyes are usually held closed and the person held in a condition that is almost complete coma.

In the unconscious trance condition the person is held in a totally unconscious condition. All the faculties are, for the time being, dormant. In fact, it is a condition of artificial sleep. While in this condition, the objective personage being held unconscious, the subjective or spiritual entity can be played upon with perfect facility by the unseen forces and long lectures are frequently given while in this condition.

Inspiration is the highest phase of the trance condition. In it the medium, in most cases, is entirely conscious. There is a peculiar sensation which some describe as "feeling as though they were going to faint" and then the desire to speak comes. Speak out and new thoughts will continue to come. More will be said on the trance conditions in our next. As it is through this phase of mediumship that our knowledge of futurity is obtained principally, it is an important one and as such should be understood.

LAKE HELEN CAMPMEETING.

The Apartment House is newly ceiled and other improvements made.

COTTAGES.

Furnished Cottages and rooms in cottages at reasonable rates.
ADMISSION TO GROUNDS.

The expenses of the meeting are necessarily large on account of the long distances that speakers and mediums must travel to reach the Camp.

To help defray this expense, a small admission fee of ten cents is charged on entering the grounds, and ten cents a day while remaining, unless a season ticket is held, which can be purchased for \$2.50 for the entire season.

BAZAAR.

Persons coming to the Camp are requested to bring fancy articles, and materials for making them, as contributions to the Bazaar which will be opened during the meeting for the benefit of the Association. Those desirous of sending articles for this sale may direct them to Mrs. A. M. Spencer, Lake Helen, Florida.

Florida souvenirs will also be on sale.

NEW AUDITORIUM.

This fine building has been newly erected. It is located on a bluff overlooking Lake Colby. It has a shingled roof, cloth sides, very comfortable seats, and a deep wide stage. It will hold nearly a thousand people.

NEWSPAPERS.

Particulars concerning Camp and Session of 1901 will be found from time to time in the *Banner of Light*, *Progressive Thinker*, *Light of Truth* and *The Sunflower*.

Every Spiritualist should subscribe for all of these progressive papers, and keep abreast of the times.

RAILROADS.

The best route from the middle Western states and Cincinnati to Lake Helen, is the Queen and Crescent route.

It is something more than 100 miles shorter than any other line from Cincinnati and the Northwest, to points in Florida.

During the season of the Campmeeting at Lake Helen, special service is run by this line and its connections, so that leaving Cincinnati in the morning, one reaches Lake Helen next day in the afternoon. Low excursion rates for the winter, solid vestibule trains from Cincinnati to Jacksonville, with through sleeping cars daily. No change of cars from Cincinnati to Jacksonville—observation cafe—parlor cars on daylight trains between Cincinnati and Chattanooga.

When ready to make your southern trip, do not fail to see that your ticket reads via Cincinnati, Queen and Crescent Route to Jacksonville and East Coast line to Lake Helen.

Full information will be given by addressing W. C. Rinearson, Gen. Pass. Agent, Q. & C. route, Cincinnati, Ohio.

For special information, write to Mrs. Emma J. Huff, cor. sec., Lake Helen, Fla. Enclose stamp for answer.

CHEAP EXCURSIONS TO FLORIDA.

People who wish to visit Florida the coming winter can go on one of the cheap excursions by the Mallory stean ship line, to Lake Helen, or to other places in Florida, from New York City, which will be conducted by H. A. Buddington of Springfield, Mass., (91 Sherman St.) These excursions run about the middle of Oct. Nov. Dec. and Jan. For full particulars address him (enclosing 4 cents in stamps for circulars, etc.) and full information will be given.

PROGRAM.

The program for the meeting will be announced later in the leading Spiritualist papers. J. Clegg Wright and Carrie E. S. Twing have already been engaged for the entire season. Mr. Wright will also conduct his private lecture courses as formerly. Subjects given later. Negotiations are pending with others. Mrs. Carrie Van Duzee will be on the grounds the entire season.

MEDIUMS.

Mediums for materialization, trumpet seances, test, trance, writing and healing will be present.

AMUSEMENTS.

Dramatic entertainments, card parties and weekly dances are features of the Camp.

Seances by the different mediums are held every evening.

A good platform test medium will be employed.

Good music and singing will be provided.

After Dec. 1, 1900, meetings will be held each Sunday at the auditorium until yearly session commences.

No better place can be found for a winter home than the Southern Cassadaga Campground and vicinity.

MARY C. VON KANZLER

At Syracuse, N. Y.

I returned to Syracuse Sept. 10 and reopened my former lecture and class rooms. I also give daily counsel to those seeking knowledge of spirit return. I hold services at 10:30 a. m. and 7:30 p. m. each Sunday, and 7:30 Wednesdays and a class Thursday evenings. I lecture and give tests every Saturday evening in East Syracuse which is a suburban to its parent city. I have a patronage from Auburn, Skaneateles, Camillus, Marcellus, Canastota, Camden, Oneida, Baldwinsville, Phoenix, Fulton, Oswego and with transient callers from all parts of the world who are seeking proof of spirit return. In time I hope to be so financially reinforced through those that I am instrumental in leading into a better understanding of Spiritualism that in all

these places we shall have regular spiritualists meetings, at stated times. At present I am acting as an independent missionary earning my money by giving readings and lectures followed by platform tests, taking a part of it and paying for such reading matter as I have been able to obtain and encouraging the people to read and inform themselves. I find many persons who will develop into good mediums and teachers. That will help in holding local societies intact, in all these places that I have named. At present they scarcely know themselves why they are such sensitives and why they have experienced visitations in the many ways that they have. Surely the harvest is ripe for the garnering.

Wishing you every success I am fraternally for active work that will enable us to reach the masses everywhere, and to do this will require not only method as

put into print, but enacted through united effort of all our workers with a solid front and shoulder to shoulder, then the day of Spiritualism will be gladly received as the greatest blessing to all humanity and a shout of joy go forth from every tongue throughout the land.

MRS. MARY C. VON KANZLER.

THE PHILOSOPHY OF SNEEZING.

Glasgow Mail: "Why do you say, 'God bless you' when I sneeze, grand-mamma?" asks the child of today; and, as grandmamma does not know, grand-papa will possibly mutter to himself: "Ha! that's one of the questions that children may ask, and the men cannot answer." The Jewish rabbis of old, whose opinions on matters of this kind must be accepted unhesitatingly, as no one else of any importance appears to have been looking on at the creation of the world, say that when Adam and

Eve sinned it was enacted that man's death was to be sudden, ending unexpectedly in a sneeze, induced probably by the sweat of his brow being checked by a chill. But Jacob, set back, presumably, in the history of the world a few ages, saw this terrible state of affairs and wrestled with the angel over the point whether men should fall to pieces when they sneezed. He gained the victory, but the angel made a condition with him that the sneeze should only prove mortal when those who stood by omitted to say the words "God bless you!" It so happened afterward that Jacob sneezed one day when there was nobody by to say the words, and the result was that he grew ill and died a lingering death, a thing unknown in the good old death-by-sneezing days. Ever since then, fearing the sneeze, as a sign of not sudden death, but of approaching disease, man never omitted the salutation of "God bless you." The Brazilians have a legend somewhat similar.

Spiritualist Badge



SUNFLOWER JEWELRY

(Pat. Dec. 4, 1894.)

The metal is beautifully engraved by hand and is relieved by the square of white and the circular band of black enamel, the combination making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based. This design is set in the center of the pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others.

As the sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.

FOR SALE BY

The Sunflower,

Lily Dale, N. Y.

BADGE PIN.



The Badge Pins have a safety pin fastening on the back to attach them to the clothing. They are appropriate for either ladies or gentlemen's wear.

Electro Plate, \$
Rolled Plate, 1.00
Solid Gold, 1.50

LAPEL BUTTON.

These Lapel Buttons are separable. The back screws firmly to the front and a spur on the upper point sticks into the coat to prevent it from turning around and getting upside down. They are very desirable for gentlemen's wear.



Rolled Plate, \$1.00. Solid Gold, \$1.50.

SUNFLOWER WATCH CHARM.

This is a very neat Charm for ladies' wear, or for gentlemen who want something small and neat. The reverse is plain and can be inscribed or have a small emblem mounted upon it. For prices of inscriptions, see page 4.

Rolled Plate, \$2.00
Solid Gold, 3.25



MALTESE WATCH CHARM.

This Charm is the same as the Pendant, excepting that it is a trifle heavier. The back is plain and can be inscribed or any desired emblem may be mounted upon it. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders. For prices of inscriptions, see page 4.

Rolled Plate, \$3.00.
Solid Gold, 5.00.



SUNFLOWER BAR PIN.



This is a very neat Breast Pin for ladies' wear.
Rolled Plate, \$2.25. Solid Gold, \$3.50

SUNFLOWER BROOCH.



Many ladies prefer a brooch to a bar pin and to meet this demand the Sunflower Brooch has been produced. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. One great advantage is that, like the Maltese Pendant, it can be worn either as a badge or a breast pin.

Rolled Plate, \$2.50. Solid Gold, \$4.00.

MALTESE PENDANT.

This is one of the neatest ornaments ever designed. The emblem, mounted upon the finely chased background, is suspended by rings from the bar pin above. It can be worn either as a badge or a breast pin. The back is plain and can be inscribed if desired.

For prices of inscriptions, see page 4.

Rolled Plate, \$3.00. Solid Gold, \$5.00.



SCARF OR STICK PINS.



These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick pins are put.

Rolled Plate \$1.00. Solid Gold \$1.50.

ORDER OF THE MAGI BADGE.



This badge has the symbols of the order in gold on a plain of dark blue enamel. The Sun, enameled red, with its golden rays, is shown in a field of light blue enamel representing the sky. The combination makes a most beautiful emblem.

Solid Gold Badges \$1.50 Special prices to Temples.

MAGI BADGES.

Will be mounted in any of the styles shown in Sunflower Jewelry at 25 cents additional to the price quoted. The Maltese Watchcharm with Sunflower on one side and Magi on the other is a very neat ornament for Spiritualists who are members of the Magi.

Price Solid Gold, \$7.50

Inscriptions and Emblems.

Plat. Inscription 5 cents per letter.
Script Initials 10 cents per letter.
Monograms, 25 cents per letter.
I will mount emblems, purchased from me, on any article of jewelry you may have without charges. Officers of Spiritualist Societies and Magi Temples are requested to act as agents for these goods.

HOW TO ORDER.

Order by names given. Cuts show exact sizes. Send money by express money order, if possible. Do not send postage stamps. If you send paper or silver money in an ordinary letter, you do so at your own risk of loss. Any article that does not prove satisfactory may be returned IF DONE IMMEDIATELY, and another will be sent or money refunded if desired. Don't fail to write your full name and address PLAINLY in each communication.

LIGHT FROM EVERYWHERE.

AT LILY DALE.

NORTH
SOUTH
EAST
WEST



This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

J. C. P. Grumbine is located at 91 St. Butolph St., Boston.

H. Pettibone is located for the winter at 594 Euclid Ave., Cleveland, O.

The Editor of THE SUNFLOWER will be at the Forest City House during the Convention at Cleveland.

Dr. Peebles has been engaged to write a series of six lectures for the *Free-thought Magazine*, published in Chicago.

Go to the Convention. You will find the leaders of Spiritualism there will have a good time and learn what the N. S. A. was organized for.

D. B. Jimerson has taken up his residence at Steamburg, N. Y. for a time. He writes that both he and Mrs. J. are well and happy in their new home.

Married at the Methodist Parsonage, Mayville, N. Y., Oct. 10, 1900, by Rev. J. W. Blaisdell, Jesse L. Doan of Youngsville, Pa., and Miss Hannah J. Deemer, of Lily Dale, N. Y.

Mrs. M. J. Crilly, test medium, has located at 14 E. Stockton Ave., Allegheny, Penn. Unless present plans fail, she will open meetings at the hall South and East Diamond streets, October 21.

Captain E. W. Gould, the octogenarian Spiritualist, so well known to all sections of the country has started East from Oakland, Cal., where he has been spending the past year. He will attend the Convention.

O. J. Johnson, a prominent Spiritualist of Minneapolis, Minn., has returned East after spending several months on the Pacific Coast where he has extensive mining interests. He will visit the East and probably attend the Convention at Cleveland.

The International Metaphysical League will hold its second annual convention at Madison Square Garden Concert Hall, New York City, October 23, 24, 25 and 26. Many prominent speakers will be in attendance, among them being R. Heber Newton. For full particulars address Wm. E. Uptegrove, 465 Tenth St., New York.

How things do change and what surprises we get. The Editor of THE SUNFLOWER received a letter not long ago asking some information about mediumship. It proved to be from an old teacher of his. Through the loss of a son he became interested in Spiritualism and is now trying to get communications through his own organism. Thus the heaven is working its way through the whole loaf.

H. A. Buddington writes: "I will make up an excursion party to Florida by steamship from New York City, November 10. All who join this trip will get special rates. Parties desiring to attend the Southern Cassadaga Camp can get tickets from their homes to the camp, or to any other point in Florida, without re-checking baggage." For full particulars address H. A. Buddington, 91 Sherman Street, Springfield, Mass., enclosing 4 cents in stamps.

Mrs. M. E. Taylor, Santa Barbara, Calif., writes: "Words That Burn," by Lida Briggs Brown, was received and I read it through once and am re-reading it. This must proclaim that there is something of more than usual value and interest to me in the contents of the book. I have been closely connected with the best writers for the past seventy years and I unhesitatingly pronounce 'Words That Burn' the peer of any and all that I have read." The book is for sale at this office; see advertisement on page 4.

With the fall weather and a few cold days the chestnuts have begun to drop. The leaves are taking on their autumn hues and all signs tend to the near approach of winter.

The winter's improvements are rapidly progressing. The stone foundation under THE SUNFLOWER office has been completed, and the basement is almost ready to receive the furnace which will soon be placed in position.

The Leolyn House and Mrs. Pettengill's residence have each received a fresh coat of lemon colored paint, making a bright bit of color in contrast to the green leaves.

DEPARTURES.

Mrs. Cox has returned to Buffalo. Mrs. Bates has gone to California. Mrs. Chambers and children have gone to their home in Minneapolis. Mrs. Steek has gone to Buffalo. Dr. Wilcox and wife and Mr. and Mrs. Cooper have gone to Philadelphia.

OUT OF TOWN.

Mrs. Oscar Skidmore is making a visit to friends in West Virginia. It was her childhood home. She will remain about two months. Mrs. Carrie L. Shaw is visiting friends and relatives in Central New York. Mrs. Huff, Mrs. Dambach, Mr. and Mrs. Jacob Weight and Ye Editor will attend the N. S. A. Convention at Cleveland.

MISCELLANEOUS.

Mr. T. J. Skidmore and Mrs. Toles have been on the sick list for a few days. Mrs. Enches was quite sick for about a week but has recovered and gone to her home at Columbus, Pa.

Mr. and Mrs. Wilson entertained a number of their friends from Charlotte and Cassadaga September 5. Dancing and social features made a very pleasant evening.

Mrs. M. McDonald, of Toronto, spent a day at the Dale closing her cottage for winter.

Ernest Wilcox, C. N. Wilcox, Mr. and Mrs. Cooke, Mr. and Mrs. Lynn Nutting and several others have made short visits.

Miss Myra Lutes has completed her work at the postoffice.

A STRANGE POWER.

It Causes Mr. Stevens to Change His Views.

On the evening of October 1, the opportunity was afforded me of visiting one who by investigation I found to be possessed of a strange power. He who I thus describe was Owen Z. Meredith and my companion on this occasion informed me was "the boy medium," and who resides at Canton, Ohio.

The result of the occasion was brought about by my discussing the possibility and impossibility of the return of those who had gone before. My friend informed me that if I would go with him, he would furnish proof conclusive.

I laughed heartily and asked my friend who was an acquaintance of many years, if he thought by a few simple tricks he could change my views? and more to gratify his whim and have a little fun at his expense than anything else I accompanied him to the home of this "gifted boy."

Arriving we found several people assembled and soon the medium put in an appearance. After a few greetings he conducted us to a room in which the blinds had been drawn and securely fastened so that no light could get in; he now formed us in a circle and changed us about, as he said to make conditions; he seated me on one side of him and instructed me to keep tight hold of his hand during the meeting. I replied that I would and he received a similar reply from the man sitting on his other side, who seemed to be equally as skeptical as myself.

The lights were extinguished, a prayer repeated by the assembly and a hymn sung. Soon the instruments on the table which consisted of guitar, a couple of tin horns, termed trumpets, some tablet

paper and two tea bells, commenced to move about, we were patted on the face and hands, the tea bells rang in different parts of the room and soon the guitar was lifted and played, while floating through the air, an accompaniment to "Nearer My God to Thee" which was being sung by those composing the circle; now one of the trumpets was lifted from the table and a loud voice claiming to be one—Carlo Bodonni who died in 1802, greeted each one present by "Good evening Mr. So and So," whatever his or her name might be. Finally it came to me and said: "You are very welcome Mr. Stevens."

I was surprised for I did not know that anyone in the company knew my name except my friend; after responding he informed that my brother, who had been dead for twenty years was present, speaking his name. I was a little thunder struck but replied that I would be pleased to hear from any spirit who was present that I knew while in life.

The next to come was a pretty little voice announcing herself as "Jessie," and after talking awhile and singing a verse of "The Home of the Soul," she retired to give place to a spirit who claimed to be the father of a lady present and gave some proofs that she said: "Could not be disputed." This was repeated several times by different spirits to different friends until I found myself highly interested and anxiously awaiting my brother, at the same time keeping an "eagle eye" open for the medium, but no perceptible movement did he make except to be breathing heavily at times, once I let go of the lady's hand sitting next to me to make a closer examination of the medium and was reminded of my violation of one of the rules by a resounding thump on the head by this unseen force and I quickly resumed my former position.

Now a voice through the trumpet, "Don't you know me Will? I am your brother Alonzo." It was my brother! I proceeded to ask several questions which were answered in a clear and distinct voice, not unlike his while in life. As to when and where he died, what profession he followed, what was the state of his business when he left the earth, etc., etc., all which he answered perfectly and in several cases giving dates. He gave me a communication to his wife which I promptly delivered. He said mother was with him and soon she gave me a message I shall never forget.

At the conclusion of the seance I was surprised to find my shirt bosom covered with writing. It was a message from an old school friend and by recent comparison of some writing I had of his, found to be a perfect fac simile of his writing while in life.

My views were simply changed; the crowded condition of the room made it impossible for anyone to aid the medium, and if they could the intelligence we received was conclusive.

W. A. STEVENS.

List of Unclaimed and Advertised Letters at Lily Dale P. O.

Ladies Mrs. H. B. Byrner (dead letter) E. J. Jefferies, A. R. Leigh, S. Large (card) B. W. McFarland, W. S. Oliver, J. P. Randolph, James Slake, May Murray Watson, Miss Pauline E. Johnson, Miss Kathleen Murray, Miss Mamie, Estelle Howes Bailleite and Frances Fletcher, (dead letter.)

Gents. Mr. R. W. Argue, (4) G. W. Bailleite, (4) W. M. Goat, (2) Henry W. Gardner, J. N. Lawson, W. C. Butterfield, Wm. H. Lewis, (2) J. T. Morrison, (card) G. W. Miller, Frank Stiland, J. W. Steanes and L. M. Turney.

Letter addressed to Mrs. R. E. Mann, Eldred Iowa. Returned to Lily Dale.

Letter addressed to Miss Griffin, Malgree Mills, Hartsville, New South Wales. Returned to box 174

Letter addressed to L. M. Turney, Toledo, Ohio. Returned to box 174.

E. L. Griswold, P. M.

F. CORDEN WHITE

who has spent the summer at Lily Dale has gone to Buffalo to fill an engagement with the First Spiritual Temple Society. He will be located at 161 Whitney Place. He will attend the Convention.

Diseases Cured at a Distance.

DR. L. H. FREEDMAN,

THE RENOWNED AUSTRALIAN HEALER, CURES ALL DISEASES. DISTANCE NO DETRIMENT.

His wonderful healing powers have been demonstrated times without number in public. If you are sick or ailing, send your name, address and a 2-cent stamp for full particulars of treatment. Address,

L. H. Freedman, M. D.

Permanent Address, Box 83, Lily Dale, N. Y.

CAMPBELL BROS.

NEW BOOK ON

DEVELOPMENT

Price 25 Cents.

FOR SALE AT THIS OFFICE.

PROF. F. F. NEITZEL,

"Prophetic Seer" and Psychic Astrologer.

Send 30 cents (silver) for a trial reading with prospects of the coming year. Give date and place of birth (the hour if possible) also sex, married or single. Full readings with chart, \$1.00. Address,

F. F. NEITZEL, Box 988, Spokane, Washington.



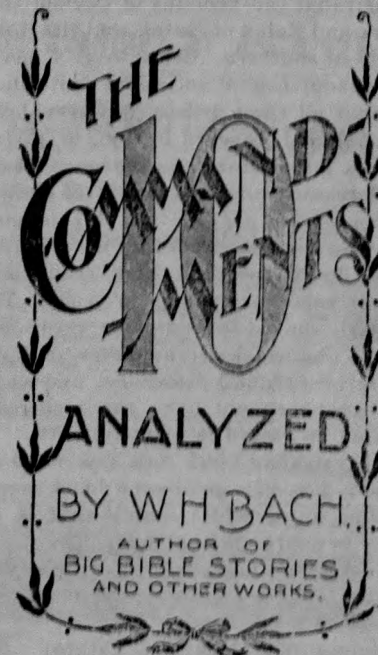
The Greatest Book of Today.

Hand it to your Orthodox Friends.

PRICE 50 CENTS.

ADDRESS

The Sunflower Publishing Co.



Did you know there were two sets of Ten Commandments in the Bible?

Do you know that the Commandments are all contradicted in the Bible?

PRICE 25 CENTS

ADDRESS

The Sunflower Publishing Co.,

DYING THEOLOGY

J. M. PEEBLES, M. D.

When Sir Walter Scott was walking among the ruins of Pompeii, with its silent streets and its empty echoing dwellings, he whispered all the way along, "The city of the dead! the city of the dead!" So when the investigator—the solid thinker of this century—treads the carpeted aisles of American churches, dismal with obscured lights, tawdry with antique tinselings and vocal with the pretentious professions of dissatisfied worshippers, he exclaims, "The church of the dead!" "Why seek ye the living among the dead?"

All through the land there are wails about financial failures and religious indifference. The Zion of sectarists is surely, steadily, languishing. They know it. Heresies are creeping into the most carefully guarded folds. Departures from ancestral faiths are rapidly increasing. And the restless, pushing genius of the age is saying to the cunningly-devised systems of sectarian Christendom what the apocalyptic angel said to the church of Laodicea, "I will spew thee out of my mouth."

Some dogmas as the six days creation of the world; the fall of man through the mythical Adam and Eve, the total innate depravity of the human race; the salvation of the soul through the literal blood of the Lord Jesus; the semi-omnipresence and personality of the devil; the plenary inspiration of King James' Bible; future endless hell torments and kindred theological dogmas, are fast dying out of all cultured minds. Freethought, scientific research, and a potent Spiritualism—sacred trinity of forces—have, with united persistence, undermined the theologies of the ages. They are now in their death-struggle, and their ghastly forms will soon be relegated to the resurrectionless realm of extinct beliefs.

Remember, however, that theology is not a religion. Theology is only a churchly apparition that frightens, cramps and blights the most regal natures. But religion—relating to moral duty and moral obligation—is the soul's persistent effort to attain unto the pure and the perfect. God is the author of religion, and the devil of theologies—neither are personalities. Religion can never die. It is immortal because allied to and innate in the spiritual constitution of man. Its pulsing power is felt by saint and savage. With the more ignorant and degraded it takes the form of superstition. All the better emotions of human nature may be perverted. Though the fountain be pure, driftwood may float upon the swollen stream.

During my extensive travels in Oriental countries I have seen the black men of Australia; the Veddahs of Ceylon; the Kaffirs and Zulus of Natal; and the Hottentots of southern Africa; and I may say without fear of successful contradiction that all these tribes, however low and unaltered, believed in God, or gods, and in a future state of existence. They may have no word to convey the orthodox conception of God; but this is not to be wondered at. Still they have words to and do express their own crude notions of some overruling presence. To be utterly devoid of religious emotions is to be abnormal. It amounts in fact to a serious cranial deformity, and such unfortunates should have the tenderest care and be nursed in quiet retreats.

The Australian black men say, when a compeer dies, "He go down a black man, he come up a white man"—that is, a whiter or more spiritual man. They fear to leave their rough tents after nightfall, lest they see grim ghosts and shadowy demons.

Religious aspirations are natural. In all lands and under all skies there are symbols of man's faith and worship. Burn the Vedas of the Brahmans, the Avesta of the Parsees, and the Tri-Pitakas of the Buddhists; ignore the Old and New Testaments; destroy all the bibles of the Orient and the Occident, and yet man, under some divine afflatus, would then write new bibles, seek after spiritual marvels, and initiate religious devotions. And unless they did it they would not be men, but rather the post-

poned possibility of men. Spiritualism presents the key that unlocks all the mysteries of the ages. It is the divine light-bearer ever pointing to the "way, the truth and the life."

LIGHT.

And the master said: "Let there be light." "Now let us reason together."

In order to bring mankind out of the depths of darkness the light of reason must be given to his understanding, old and obsolete ideas must be proven useless and a working hypothesis erected in their stead; the above quotation is one of these erroneous ideas.

Man, in his crude development of the early ages, had no idea of science and strove with his dim understanding of things to establish a cause for all things to him unexplainable. In these days, science has unraveled many vexed problems and mankind is no longer groping in darkness, the light of science gives him understanding of material things.

This is good and well done, but the angel world is doing a much grander work for it is opening the floodgates of understanding and letting in the glorious light concerning the unknown realms of spirit.

To know of material things is wise and to know of spiritual things is the essence of all wisdom. Light ever has been and will endure forever. It is only because of the perverseness of the human mind and its tenacity for old teachings that mankind today is still adhering to ancient rites and ceremonies, still wandering mid the mazes of mystical lore and clinging to the suppositions concerning the beginning of Light.

Come up and out of these befogged conditions and begin to live your life, in the light of truth, making your ideals of the realities of life so sublime, that your life may indeed be one lived in the broad light of understanding of the unchangeable laws of being and the eternal goodness of the All-wise and loving angels of the other world, whose mission and work among men is to teach humanity how to make their lives sublime, comfort the sorrowing, bring peace, joy, good will and wise counseling thus giving you a broader comprehension of the infinite and welding firmly the bonds twixt the seen and the unseen realms of life.

If you like not this picture of the realities of life, build for yourselves a grander, more beautiful one, if you can, and see to it that no others grope in the darkness of understanding concerning your more beautiful faith; but let your life work be to lift the burdens of doubt and sorrow from the shoulders of the weary ones who hunger for the food of knowledge you can give. Help us, ye doubters, to grander truths revealed, if they are yours to give.

MRS. F. A. PROSSER.

Written for THE SUNFLOWER.

Israel Zangwill, whose literary sketches are marked by the same care and finish as his works of fiction, contributes to *The Youth's Companion* of October 4, an amusing account of "Lecturing to the Dutch."

Prof. W. M. Sloane, of Princeton, has written an article on "Napoleon the Boy," and appeared in *The Youth's Companion* of October 11. He paints a vivid picture of the early hardships and struggles of a boy of humble origin who became the greatest soldier and statesman of his time, and Emperor of the French.

Years ago letter-writing was, for ladies, an elaborate, serious accomplishment. Miss Mary E. Wilkins, in an article entitled "When People Wrote Letters," contributed to *The Youth's Companion* of October 25, describes with delightful humor the practice of this now almost lost art.

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Coming all along the way?
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Of THE SUNFLOWER's golden ray.
They have listened to its teachings,
They have scanned its pages o'er,
They have heard the gentle tapping
Of angel fingers at the door.

By the asphodels and roses,
It opened its petals wide,
And brighter grew the sunshine
As the mourners tears it dried.
O quaint and stately flower,
Simple thy charming grace!
A wealth of kindly greeting
Beams in thy honest face!

Let the sun of righteous living,
Shed its bright beams abroad;
Pluck the flowers of Love and Wisdom,
Fresh from the hand of God.
Let the holy passion flower
Twine its tendrils around its base;
And the "Rose of Sharon," blossom
Close to thy shining face.

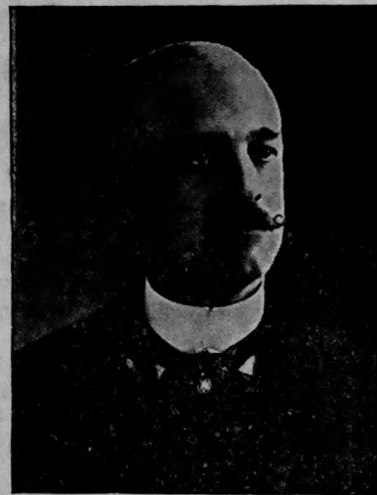
Let the Gem of Truth shine brightly
In the coronet of gold,
And tell the wondrous story,
Foretold in days of old:
How the simple things of nature
Will confound the (so-called) wise,
As it paves a golden pathway,
From the earth unto the skies.

If unto us, O, mortals!
The truth is sent to cheer,
To reach life's full fruition,
We cast away all fear.
Knowing the hand that careth
For the flower by the way,
Will guide us ever onward,
In the light of a perfect day.

Speed on with thy mission! we bid thee.
May all earth from its bondage be free!
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Spirit Message Department

CONDUCTED BY

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Newt Wilmot.

How things have changed since I came into this life and I find death is the open doorway to a brighter and better world, and yet we should all wait the call of nature. But I will say for the benefit of my friends that I do not feel that I was to blame for what I did, my brain could not stand the strain. I am anxious this shall reach my people in Cleveland, Ohio.

Martin and Harriet Smith.

We want to reach our daughter, Harriet Duhl, who is still upon the earth plane. We feel it will be a comfort to her to have a word from us. Your friend, Ida Mills Brown, and your son, Norman, are with us and we mention them so you will be sure that death has not closed the way to communicate with you and this last change is for the your good so dear one be contented.

Your father and mother.

Wm. Robinson.

To my dear sister, Mattie Rector, at Utica, N. Y. I reach out to you each day to do what I can for her. You said you wished we would send you some word from this life beyond in this way. Cousin Helen is here also Ma and Jas. Curby. We wish to write in our love for you and wish you to unfold your own forces.

[P. S. While writing the above communication all the time, in front of me was a large oak tree, glistening with dew.

F. C. W.]

Hannah Charlesworth.

From my home I come to give a message and with me comes my brother George. I want Elizabeth and David to know that I have Ida with me and Caroline Fancett and I are good friends in this life and feel that the bond of love from this side of life will bring you all nearer together as time goes by. I can not express in words the joy I feel for this opportunity to communicate with my dear ones of Earth.

Kate Harrington.

I would like to send a greeting to my son, H. P. Harrington, at Hillsboro, Tex., that they may know that I am making every effort to give them the evidence of life eternal. Some day you shall see us all. Frank Warren brought me here to communicate to you so be of good cheer. I often see Col. W. L. Booth in this life.

THE CAUSE IN ENGLAND.

By Alfred Kitson, Sec'y B. S. L. U.

Dear Sunflower: With your permission I will endeavor to chronicle a few events that have left their mark on the pages of Modern Spiritualism in England since writing you last.

The Conference or Convention of the Spiritualists National Federation has the place of priority, being held June 30 and July 1, in the city of Bradford, Yorkshire. This city is the home of the Yorkshire Federation or Union and is the center of spiritual activity in this broad country. There are ten societies, six of which have Children's Progressive Lyceums attached to them. The societies amalgamated to make the Convention a success. A most commendable action.

The gathering was well attended and fairly representative. The President J. J. Morse the genial editor of the *Lyceum Banner*, in his Presidential address, gave an excellent review of the cause in Yorkshire, where it was first planted in England. The early pioneers were greeted with applause as their names were mentioned and their sacrificing labors commented on. The first trials and triumphs, successes and failures of the past were noticed; their lessons marked; the opportunities and dangers and the prospects of the future were all excellently present-

ed; and no doubt the Cause will profit thereby.

The Emma Hardinge Britten's Memorial, the Sick and benevolent Fund report, the Propaganda report, and the Deed Poll report were the chief items that gained the attention of the Convention.

The funds of the proposed Memorial are slowly accumulating. The Sick and Benevolent fund has been instrumental in helping the needy during the past year. The old pioneer medium, of London, Mr. W. Wallas had entered the higher life, after a long and steady fight for the Cause.

The report of the Propaganda Committee shows good work done in breaking up new ground and making known to thousands the glad tidings of spirit communion. Several new societies had been formed as a visible fruit of the missionary's labors.

The Deed Poll was reported incomplete, and therefore not open for discussion.

Mr. John Venables, of Walsall, was elected President for the ensuing year. Mr. William Greenwood, of Hebden Bridge, was elected Treasurer. Both are able business men and in strong sympathy with the children's cause.

A memorial to Mr. Joseph Sutcliff, of Sowerly Bridge, the late Treasurer of the B. S. L. Union, in the form of a handsome oil painting, was unveiled at their hall by Miss Thorp, herself a life-long Lyceumist, on Saturday, August 25. The Executive Committee of the B. S. L. U. were present and bore their individual testimony to the genuine character of the man, who, so long and faithfully filled the office of Treasurer to the Lyceum Union. Ever calm and tranquil, he exemplified A. J. Davis' "Magic Staff" "Under all circumstances keep an even mind." Mr. Alfred Smedley, president elect of the Lyceum Union presided over the memorial services.

The above Lyceum is the oldest in England, though not the first, Nottingham and Kingleys claim priority, but unfortunately both of them lapsed after a brief existence. Mr. Sutcliff helped to form the Sowerly Bridge Lyceum and took an active interest in it up to the end. He passed away in his 79 year.

The Children's Cause continues to flourish. The societies are gradually recognizing their duty to the young and the importance of the Lyceum Cause. Several societies have been opened lately. I am booked to open one at Southport on October 28.

I am sorry to report that the Lyceum at Middlesboro, has had to temporarily suspend owing to the landlord wanting the hall for other uses and not being able to procure another hall the society is homeless. I fear that religious bigotry lies at the bottom of this sad affair.

The Executive of the Union continue to combine propaganda work with their quarterly meetings. We visited St. Paul's Church Lyceum, Bradford, in July. This society enjoys a beautiful Church and semi-detached school, both formerly belonging to the Church of England mission. A lady visitor, a Miss Mc Millan, who is a member of the Bradford School Board, expressed her pleasure at the Lyceum system of training, which she characterized as being the first rational Sunday School system she had seen. The Executive visit Blackburn on October 13 and 14.

The question of basis of agreement between societies and lyceums continues to exercise the minds of many and no doubt acts as a deterrent in certain quarters.

The generous offer of Mr. J. Ainsworth, of the Lyceum Home, situated at Blackpool, the queen of the Lancashire watering places, remains unsettled, much to the disappointment of the Executive. The donor, for some reason best known to himself, declined to transfer the property or even sign a memorandum of agreement, to give security of free tenancy. I may here add that he has opened the home and is the resident manager. Numerous applications have been made and granted for children to spend from one to three weeks in the "Home," which proves it to be a desirable institution. I hope the barrier will soon be removed.

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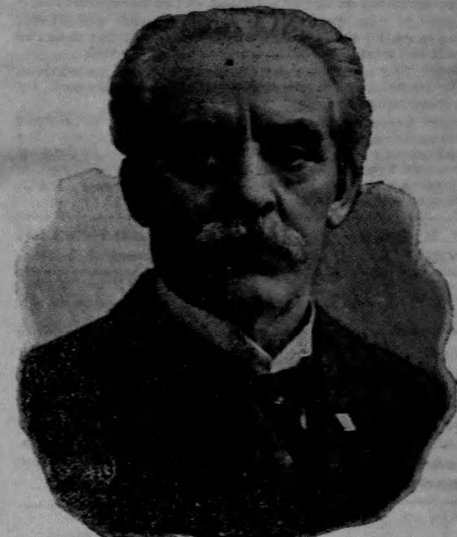
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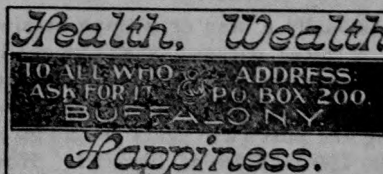
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ATTACK ON ROOSEVELT.

THE SUNFLOWER is by no means a political paper and under ordinary circumstances will not say anything that savors in the slightest degree of partisanship. But when the regularly selected leaders of a party cannot travel through our country and speak upon the topics that are of vital importance to the people without being attacked by a crowd of fanatics or hoodlums—whichever name may apply best—it seems to us as though the greatest menace to free speech that the country has ever seen has come to us.

It matters not whether the individual attacked is of our political party or not. It matters not whether the principles advocated are those which we are affiliated with or not. It is the duty of every citizen of this great Republic to see to it that nothing that will abridge the right of free speech, to the fullest extent, shall be permitted.

We are today waging a war in China in order that the right of free speech, in forcing Christianity upon the people of that country, may be granted to the world. We condemn them for not allowing our missionaries that right, but we have a class right at home who attack, in a manner befitting a savage, the man who was selected as a candidate for one of the highest honors in the gift of the people.

Spiritualists and Freethinkers, this is an opportunity for you to show that you really believe in free speech to all. Enter your hearty protest against it no matter what your politics may be. One thing is certain, these attacks will work against the interests of the opposite party. The case would be the same whether it was Roosevelt or Bryan who was attacked. We advocate the privilege of both sides having a respectful hearing. Then we have confidence in the American people to act intelligently.

ANDREW CARNEGIE'S GIFT.

Occasionally a man or woman attains great wealth without the supposedly necessary adjunct of becoming penurious. Such a person is Mr. Andrew Carnegie. During the past two years he has given \$4,560,450 to different libraries. How much better this is than to hoard it until death comes and then leaving it for the heirs to quarrel over and the lawyers to divide. Certainly no better use could be found for money than to found great libraries or add to the variety of reading matter in those already founded. The product of the printing press has made the world as intelligent as it is today. Not even the trashiest novel but has its educational effect upon the people which is continually being felt.

CHANGING THE CREED.

For many years the thirty-nine articles composing the "Confession of Faith" to entitle a person to membership in the Presbyterian Church have stood a solid bulwark and it therefore comes as a great surprise to the world that the leading church have decided in favor of a revision.

What a strange anomaly when we are obliged to take back what we have always declared the truth.

Revealed religions stand out against the light of the Nineteenth Century in a very peculiar way. They stand differently from all of the sciences and we must not be inveigled into taking them on the same basis as we do our physical sciences.

A revealed religion postulates that it comes straight from the Most High, therefore is absolute truth. Absolute truth, like absolute Infinity, is "The same yesterday, today and forever." Physical science simply says that it presumes from all the information at its command that such and such is the case. It lays no claim to infallibility, and today its devotees do not believe exactly what they did yesterday because some new discovery has been made.

It was always supposed that matter of certain kinds was impenetrable by any kind of light; but the Roentgen ray proved that certain light existed that could penetrate even this supposedly impenetrable matter and physical scientists admitted it without delay.

But as we said before, revealed religions are supposed to come from the Most High and therefore must be absolute truth.

But, oh! what a mistake! Nineteenth Century knowledge so far transcends revelation that the Westminster Confession of Faith has to be remodeled to suit the growing knowledge of the age. Man has learned more than the Revelation God knew.

What a change has come over the religious world. Things have been dropped that were considered essentials and new ones added that the primitive Christians never dreamed of.

Infant damnation had to be dropped. In the words of the poet:

"The Assembly has recently met
To fashion a doctrine to teach us
And dish out the Eternal Wrath,
In quantum sufficit teach us;
In adjusting the classes to damn,
They have done exceedingly well
To credit Omnipotent Power
With sending no babies to hell.

The way the matter was handled
Was a most parliamentary sort.
They had a special committee
To get the devil's report.
Although the action is tardy,
On the fact we will pleasingly dwell,
These dignified deacons now tell us,
God sends no babies to hell.

We once heard a Presbyterian minister say in a sermon he was preaching that "the streets of hell were paved with the bones of unborn babes."

That is right good Presbyterian brethren (and sisters) get rid of those old doctrines. We will aid you all we can. We will not say as Bishop Newman did at the Methodist Ecumenical Council: "We must get rid of this doctrine of evolution that is putting a bomb at the bottom of the Pentateuch that will blow you up. Get rid of the doctrine and if you can't do that, get rid of the men and the institutions that teach it. They will blow you up if you don't." If we had the "Holy Inquisition" at the present time Bishop Newman might have done it. As it is, Bishop Newman and his belief will die while the doctrine of evolution and the "men and institutions that teach it" will live and multiply.

It is not fair not to mention dancing that our Methodist friends have been obliged to remove from the prohibited list. Why churches object to dancing we cannot see. It was indulged in all through the Bible and David, that "man after God's own heart" "in whom he found no wrong" stripped himself stark naked and "danced before the Lord with all his might" and the Lord was exceedingly pleased with it.

When will orthodoxy learn that religion consist in being and doing and not in catering to empty forms and ceremonials and subscribing to man-made creeds?

A BEAUTIFUL LETTER

From an 88 Year Old Spiritualist

To Mrs. E. W. Tillinghast.

Ellington, N. Y. Sept. 30, 1900.

My Dearest Friend:

I accidentally came across an old dearly loved letter of yours which I treasure highly and re-reading it again brought me almost into your presence and I could not forbear the pleasure of telling you how often I think of you and the many blessings I have so gratefully received at your hands. I think of you every day, and every night when I lay my head upon my pillow; but it is so long since I heard from you that it makes me feel almost as lonesome as though you were dead. Life can be prolonged till it seems a double burden upon self and friends, yes and the world at large; yet it is sweet. Life! Life! O how sweet to live and think, and speak, and hope, and love and learn to study "the laws of Nature and the blessings hidden in the folds of the great universe of God;" past, present and future hold us all in one grand clasp of good, which we learn to appreciate only by experience. Our joys and our sorrows, our gains and losses, are all valuable teachers lifting us onward and upward to the bosom of our Heavenly Father, from whence all wisdom flows.

My life of poverty has taught me the value of loving benevolent heart-felt friends; my sorrows have ever been attended by benedictions from feeling hearts, and we know God's care is over all. I have much to rejoice over as I survey the crooked path behind me; many pleasant faces, gentle words, and tender hand-clasps, many encouragements that have helped me on till now, almost 88 years old; my needs must soon close though they may grow heavier. The letter I have just re-read of yours written over a year ago, shows the fullness of your heart's enjoyment in doing good in this world and I do feel the generous part that has fallen to my share. I believe when we meet in the life to come, our enjoyment mutually will be enhanced by the pleasure of giver and receiver.

O, I would be glad to see you, yet do not dare to think such a blessing can

ever be mine. My health is changeable; sometimes a little better than others. I am so that I continue to do a little fancy work, but this year have none finished to sell, which leaves me moneyless to obtain wood or anything else. The little money I had is all gone now. I don't know where or when I can look for any more. I am trying to make the the best of my situation; it cannot last much longer; and I look forward to the last change, with great anticipation. To meet my darling loved ones who are watching for me, and the dear helpful angels that have led me so long, is a blessed thought. My greatest enjoyment has been the reading the "Progressive Thinker" but that stopped two weeks ago and I have no money to renew it.

Please write to me soon and let me know how you get along. Did you go to Lily Dale? I feel so forgotten. I am very weak I have not been able to walk alone on the ground for over a year, but sit on the door step sometimes when it is pleasant and am helped in and out. I have tried to tell you all. I am as ever yours.

TRYPHENA C. PARDEE.

The Editor of THE SUNFLOWER has personal acquaintance with Mrs. Tryphena C. Pardree who penned the above touching letter, and he feels and believes that through her sorrows and losses, privations and persecutions for her personal beliefs, she has kept her life pure, her soul white and most beautifully exemplified the ideal womanly nature. She lost her only child two years ago and has neither "kith nor kin" this side of the "great divide."

Friends of humanity! the foundation of whose principles is the Fatherhood of God and the brotherhood of man; you who believe that the Divine is most truly worshipped through the sacrifice of self in the loving service for others—"lend a hand" and assist in bringing comfort to this gentle spirit as she passes through the mysterious realm that lies between this world and the Beyond. Let us esteem it a privilege to do this as for an own loved mother. Send your offerings direct to her address as given on her letter-head and she will no doubt, if able, return her grateful acknowledgments.

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First Impression of Spiritualism.

MRS. WILLIAM LIDICCOAT.

Was it you my darling children?
Had you come to me once more
Did you call me as you called me
In the happy days of yore?

Was it you or all delusion
Of my weary, frenzied mind?
Had you come to soothe my anguish
With your loving words so kind?

Did you bring the test I sought for?
Can you read my every wish?
Are you ever round about me
Though I feel no loving kiss?

Oh the way you used to call me
"Mamma," he could never guess;
While the words so loving, tender,
He spoke not unto the rest.

And I seemed to feel your presence,
Though you told me not to cry;
I could scarce with-hold the tear drop,
Even now they dim the eye.

But they should be tears of gladness,
If I can commune with you;
You, who left me here in sadness—
Tell, oh! tell me! is it true?

Lillian, May, oh, darling children,
If it is not all a dream,
Leave me not again in darkness,
Give me still a glimmering beam.

Try to educate my reason,
That I may the lesson learn;
If 'tis true that you, my children,
Can to former scenes return.

Darling Lillian, when you left me
Reason taught me it was best;
And I felt a glorious morning
Dawned for you, though I was left.

In my dreams I've seen you ever,
Wearing robes of shining white,
And though I was left in darkness,
There for you was ever light.

But my wildest dreams had never,
Hopes that you could speak to me,
Through the lips of living mortal,
And I wonder, can it be?

Can it be 'twas May and Lillie,
Speaking in poetic strain;
Every word like sweetest music
Calling still the dear old name?

DEATH IS PAINLESS

Spectator: Death is nearly always painless. Man dies generally from the cessation of the heart's functioning, whatever the more remote cause may have been. The nerve cells may have ceased to act, the muscles may have been worn out, or the heart may have been directly attacked by acute or chronic diseases. But in any case want of oxygen is the determining factor, except in the case of poisoning with prussic acid, in which case the whole body is dead before the heart ceases to beat. In every other case the cessation of the heart's action comes first, the general death of the body afterward. Before the heart ceases to function consciousness ceases. Even in the most awful death known, death by burning, mortality is rendered painless at an early stage by suffocation. It is the first moment of experience of the heat that is so terrible; we think, in imagination, that we could never endure it, and wonder how martyrs faced it with such calm. But, apart from their state of spiritual ecstasy, their sufferings were soon mercifully ended by nature herself, which appears to set very real limits to physical torture. Thus, Livingstone, when seized by a lion, tells us that he felt little pain or apprehension, while Dr. Alfred Russell Wallace asserts that the seeming tragedies of animate nature, such as the killing of birds by beasts and prey, are not at all so awful as they appear in our imagination.

We see with painful vividness the outward fact, but we do not see the merciful anodyne furnished by nature. So is it at a death bed. The observers see the clammy brow, the gasping for breath, the rigor mortis, sometimes the contorted features—all painful to behold. But, with perhaps the exception of the difficult respiration, the dying man knows nothing of this, and before he has actually expired nature has given him a relief which the dearest friend or most skillful physician could not have imparted. There are also forms of death in

which, long before death arrives the "will of life" has ceased, the patient resigns himself and life gradually sinks to a vanishing point. Thus death is physically and psychologically painless.

IS THE UNKNOWN UNKNOWNABLE?

"Every author is in charge of souls. We ought only to tell what we know. Perhaps we ought not always to tell all we do know, but even in our everyday life we ought never to tell what we do not know."

Camille Flammarion, who uses these words, has the widest reputation as an astronomer, but he has also distinction and fame as a reverent and assiduous student of those psychic facts which lie along the borderland of mystery. "We have entered into an investigation of a world as ancient as the human race, but at present very new to experimental science, which has not until recently occupied men's minds, but has now created simultaneously an interest in itself in all countries." It is better, however, he says, to look upon such studies as not one's main object in life, but as a recreation of a high order, most curious and interesting.

In this spirit, with scientific caution and yet with scientific persistence and hope, the author has for many years been pursuing these studies, which have led him to examine the phenomena of Spiritualism and mediumism; those of somnambulism, magnetism and hypnotism; the seeming knowledge of remote facts and of future events as seen in dreams, presentiments, apparitions, haunted houses, etc. Admitting the wide area of superstitions, errors, hoaxes and base deception, he yet believes that there remain psychic facts which would be alike unworthy and unscientific to neglect.

The object of these researches, he says, is to discover if the soul of man exists as an entity, independent of his body, and if it will survive the same. Positive observation, he declares, proves the existence of a psychic world, as real as the world known to our physical senses.

Having advertised in some publication in Paris that he wished to make a collection of well authenticated facts bearing on this question, he received more than 1,200 replies. Making all allowance for variations and lapses of memory, and for the imagination of the narrators, it is impossible, he says, not to feel the sincerity of the witnesses, and not to recognize at the bottom the essential veracity in what they have reported. He gives in this volume 186 cases of manifestations from the dying, received by persons awake; seventy cases received during sleep; fifty-seven observations of experiences of transmission of thought without any intervention of sight, hearing or touch; forty-nine examples of sight at a distance, in dreams or in somnambulism; seventy-five premonitory dreams and predictions of the future; in all, 436 phenomena of the psychic order, indicating the existence of forces as yet unknown, acting on thinking beings and putting them in latent communication with each other.

"The telepathic manifestation of the dying, the transmission of thought, the psychic action of one human being upon another at a distance, and the prevision of the future in dreams and somnambulism are for us certain facts," says the author. No doubt this has to do with the extraordinary, the unknown, the unexplained; but negation is no explanation. We ought to be on our guard against credulity. "Let us deny nothing; let us assert nothing; let us observe impartially." "There is much yet—infinitely much—for us to learn."

One of the most important bearings of all these studies, as Flammarion holds, is their relation to the question of the soul's immortality.

While the facts and incidents here presented are by no means new in kind the author has rendered a useful service in collecting and classifying them. He is no fanatic. His comments are apt to be sober-minded and sensible. He does not obtrude his own opinions; he seems to be only intent on putting the reader in possession of facts for each one's own judgment. He only believes that when

science is making discovery and making such wonderful uses of new provinces, new worlds almost, in the realm of nature in connection with electricity and the growing miracles of its power, it cannot be unreasonable to believe that discoveries may yet be made as to the more hidden laws and forces and possibilities in the realm of the human soul.



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This book is in many respects the most thrillingly interesting and important of all Dr. Peebles' books, inasmuch as it goes to the foundation of things—health, the laws of health, the foods to eat, the subject of marriage, who should marry and who should not marry; the cause of divorces and the proper time for conception, marital relations during gestation; the determining of sex, animal flesh eating, what Herodotus, Hesiod, Homer, Pythagoras, Shelly, Graham and others ate; the foods that produce long life and how to live immortal on earth, etc. It is rich in historical references, and gives no end of valuable information with regard to all questions pertaining to the welfare of the race in all ages since man has been man. The venerable author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in the author's usually clear style, and attracts the reader from the very first through its simple, logic and convincing arguments. Price, \$1.00.

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The finest, costliest collection of Bibles in the world is in New York City.

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This collection, hidden in a small dimly lighted alcove room of the General Theological Seminary over in Chelsea Square, is well known to biblical students and lovers of printed treasures, but the world has never had even a faint conception of the wonders to be found there.

There are more than six hundred editions, comprising 1,800 volumes, which have been collected with scholarly insight from the public and private libraries of Europe.

Cornelius Vanderbilt a year or so ago helped materially to make this library what it is through the purchase of the unequalled collection of 1,450 Latin Bibles, belonging to Dr. Walter A. Copinger, Professor of Law in the Victoria University, Manchester, England. Since then Dean Hoffman, who is very wealthy himself, has bought some notable tomes. Chief among these is the famous Gutenberg Bible—the most treasured book in the collection and the most valuable old book in the world. This is the earliest book printed with movable metal types.

The Chelsea copy brought the highest price ever paid for an old book—\$15,000. J. Pierpont Morgan has a copy, and in Europe each of these libraries has one: the British Museum, the Bibliotheque Nationale, Paris; the Royal Library, Berlin; the Leipzig University of Library, and the Buchhaendler-Borse at Leipzig. There is a fragment at Dresden and a leaf at Cambridge.

It is printed in two heavy folio volumes. The paper is heavy and retains its pristine whiteness. The heavy Gothic letters are as distinct as if the book were fresh from the press instead of being nearly 450 years old. The beautiful illuminated initials stand out in crimson and gold, those at the beginning of chapters running the whole depth of the page.

For more than a century this was called the Mazarin Bible, because the first recognized copy was found by De Bure in the library of Cardinal Mazarin, belonging to the College des Quatre Nations. Johann Gutenberg, the inventor of printing, spent five years—1450 to 1455—in his little shop in Mentz preparing this noteworthy volume.

Another remarkable volume is the "Bible of 1462—the first Latin Bible with the name of the printer and the date inscribed. Two years ago the seminary acquired this for \$3,650. This is the fourth Latin Bible printed.

It was first sold as a manuscript, as the small Gothic type resembles closely the handwork of that early day. All the initials and the numbers of the chapters are really inserted by hand.

A colophon in this copy shows that it was completed Aug. 14, 1462—thirty years before Columbus discovered America.

Perhaps the most lavishly illustrated tome in the collection is the Egglesteyn Bible. On the first page of each volume are finely painted pictures of the saints, flowers, grotesque figures and scrolls. These, with the illuminated initials at the beginning of every chapter and frequent marginal decorations, make this Bible one of the most picturesque books in the seminary library.

Quaritch, the famous book handler of Piccadilly, wrote a note which is pasted in the cover of the first volume, stating that this Bible once belonged to William Morris, who chose it for its illuminations and handsome binding, which is of calf with a Cardinal's "ex libris" on the covers. It takes its name from the publisher, Heinrich Egglesteyn, printer of the third Latin Bible and the first German Bible at Strasburg in 1466.

The seminary library has many polyglot Bibles. One is a perfect copy of the Antwerp polyglot of 1559-60, published by Montanus in six volumes for King Philip II. of Spain. Although the Brit-

ish Museum has six copies of this edition not one is perfect. It was once called the "Eighth Wonder of the World."

The first "Poor Man's Bible" is in this collection. It is a small octavo, bound in pigskin, beautifully tooled. It was printed in 1461 at Basel by Johann Froben de Hammelbruck. It was intended for scholars who could not afford big folios. The present specimen was presented to the seminary by Cornelius Vanderbilt and Dean Hoffman.

The Henry VIII. Cromwell Bible is curious. It is dated April, 1539, and contains a fulsome eulogy of the monarch in its dedication. The frontispiece shows Henry VIII. on his throne, surrounded by the populace crying "Long live the King." Above his head is the quotation "I have found a man after mine own heart."

Another rare English Bible is the first edition of the authorized version printed in London 1611. The title page is very ornate. Elijah and Elisha are seated at the top, writing, and Paul and Solomon at the bottom. There is a lamb triced up on the sacrificial altar. On the left side the twelve tribes of Israel are indicated by as many tents, bearing the insignia of each on a shield in front. The page reads: "The Holy Bible containing the Old Testament and the New, Newly translated out of the Originall Tongues; and with the former Translations diligently compared and reviewed by his Maiesties speciall Commandment. Appointed to be read in the Churches."

The first complete edition (1535) of the English Bible is represented by a splendid copy of extreme rarity, which has both alternative title pages, seven leaves and a map. Some seventy leaves are neatly mended. There is no perfect copy extant. The Perkins copy, with the map missing and several leaves torn, sold for \$2,000. Pictures of "The first day's work," "The second day's work," &c., up to the creation of Adam and Eve, ornament the title page of the first chapter of the "Firft Booke of Moses, called Genesis."

Other rare books are the Fairfax Bible, a Latin folio beautifully bound, bearing the Fairfax crest and the date 1475, with an autograph of Sir Thomas Fairfax, grandfather of the Parliamentary General; the Reinhard edition of 1478 in the original binding, copies of which can be found only in the Bodleian Library, the Royal Library at Stuttgart and at the Bibliotheque Nationale; the rare Scott edition, published at Vienna in 1489; a Bible of 1493 from the monastery of the barefooted Carmelites; Pagninus's translation from the Hebrew; the celebrated Tigurine Bible of 1543, translated by the divines of Zurich; the rare edition issued in Rome in 1588 of the Old Testament from the Septuagint; and Hugo a Porta's folio Bible of 1542, esteemed as a correct version because it was revised by Michael Servetus.

The edition was suppressed, and all copies obtainable were thrown into the fire in which Servetus was burned to death.

BEYOND DARK CLOUDS.

No matter though we cannot see
The dawn behind the clouds
And though at first we're followed not
By fond approving crowds,
Keep hope and let us travel on,
In paths we know are right;
If we the torch bearers shall be,
More will behold our light.

So let us still e'er work and pray
And right will surely win;
Though ere we reach the haven bright,
Come many days of sin.
But still a brighter day shall dawn,
When we the storms have passed,
For sunshine always is beyond
And clouds can never last.

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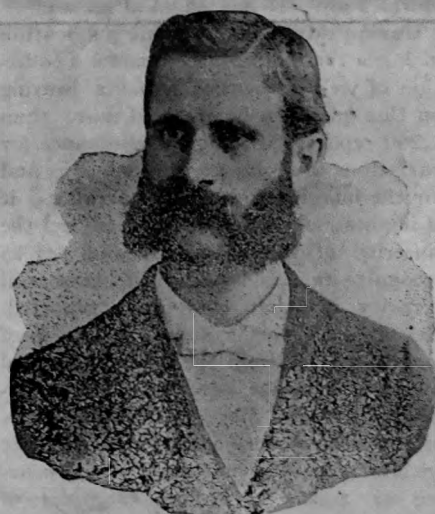
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